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GRACE CHURCH TODAY: By Hartford Artist, James Britton

A History
of
Grace Episcopal Church

HARTFORD, CONNECTICUT



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*To the Bishops, Priests and Deacons,
and to all the Other Ministers and
People who have Served and Wor-
shipped and Received the Sacraments
within the walls of Grace Church,
this History is Reverently Dedicated,
by the*

Author,

Nelson R. Burr

*On the Occasion of the Seventieth
Anniversary of the Consecration of
the Church, A.D. 1938.*

I saw the throng, so deeply separate
Fed at one only board —
The devout people, moved, intent, elate,
And the devoted Lord.

I saw this people as a field of flowers,
Each grown at such a price
The sum of unimaginable powers
Did no more than suffice.

A thousand single central daisies they,
A thousand of the one;
For each, the entire monopoly of day;
For each, the whole of the devoted sun.

Alice Meynell,
"A General Communion."

Foreword

This historical sketch of the Parish of Grace Church was written for the occasion of the celebration of the seventieth anniversary of the consecration of the original chapel, November 11, 1868. Originally it appeared as a series of five articles published in the Hartford "Times" on November 10, 11, 12, 14 and 15, 1938. In that form it comprised only the sections I, II, III, VI and X of this publication, those being deemed the parts of greatest interest to the general public. The other sections have been added for the special benefit of the members of the congregation and their friends.

The author especially desires to render thanks to many who have assisted in the composition of this history. To Mr. James Brewster, State Librarian; Mr. Harold Burt, State Examiner of Public Records; and Mrs. Louise G. Newton, for their kindness in furnishing the parish with photostatic copies of its records, to make them available in time for use in writing this work. To Mr. Ward Duffy, Managing Editor of the Hartford "Times," for his kind interest in publishing the original articles. To the following members and friends of Grace Church Parish, who have supplied the author with old records or reminiscences: Mr. Lewis N. Bowers, Parish Clerk, for minutes of the Vestry meetings; Mr. James Monks, for the first volume of records of the Prudential Committee; Mr. Walter Elmer, Treasurer, for the little book with the list of subscribers to the Rectory fund; Mr. Edward Schimke, for records of the Church School; Mrs. Clarence Anton, for records of the Saint Martha's Guild; Mrs. Martha L. Stevens, for records of the Saint Hilda's Altar Guild; Mrs. Pauline Fitchner and Miss Charlotte Fitchner, for minutes of the Girls' Friendly Society; Miss Mary Manwaring, for many valuable notes and a picture of the old chapel; Mr. Andrew Steele, Mr. George Nichols and Mr. Samuel Clark, for pictures; Mrs. Harry Foord of Newington, for recollections; Mr. George

Smith, Jr., for copying parochial statistics; the Rector, Wardens and Vestry and many parishioners who expressed interest in this work while it was in course of preparation; the Reverend Messrs. Frederick P. Swezey, George K. MacNaught and Paul H. Barbour, for their letters containing information and encouragement. Special thanks are due to the Rector and office staff of Trinity Parish, for permission to copy extensive passages from the records of that parish. Also to the office of the Town Clerk of Hartford, Mr. John A. Gleason, for permission to copy deeds from the Hartford land records and to trace the plat of the Francis Tract. To William B. Goodwin and Charles A. Goodwin, for information concerning the life and records of their father, the Reverend Francis Goodwin. Also to all those whose financial contributions have made possible the publication of this history.

West Hartford, Connecticut
January 2, 1939.



HARTFORD IN 1869: SHOWING "TRINITY CHAPEL," PARKVILLE



GRACE CHURCH: INTERIOR TODAY

I

INTRODUCTION

GRACE CHURCH, the fifth congregation of the Episcopal Church to be founded in Hartford, came to life during the most remarkable expansion of that Church in the history of the city. Between 1850 and 1870 more Episcopal congregations were gathered here than in any period of equal length in the city's history, before or since. This amazing growth was due partly to the fact that in those years Hartford was changing swiftly from an overgrown village into a modern industrial city.

Another cause was the missionary zeal of an unusually active group of laymen, and of Bishops Thomas Church Brownell and John Williams, whose episcopates covered the enormous period of eighty years, from 1819 to 1899. In that time the Episcopal Church in Connecticut grew from a small and scattered flock into the third largest body of Christians in the state, surpassed only by the Congregationalists and the Roman Catholics. That period witnessed the establishment of nearly all the institutions of the diocese, including Trinity College, the Berkeley Divinity School and several homes for the aged and the helpless.

The change in the Episcopal Church in Hartford was startling. When Bishop Brownell was elected in 1819, the only parish was Christ Church, founded in 1762 but without a building until 1795. The second and present edifice was consecrated by Bishop Brownell in 1829 and remains today what it was then considered to be — one of the finest examples of Gothic architecture in the country. This parish grew rapidly and by 1841 the church had become so crowded that a large group withdrew and founded Saint John's Parish. Old Saint John's, still held in affection by some of its faithful "Old Guard," stood on the present south lawn of the Morgan Memorial and was consecrated by Bishop Brownell in 1842. Plans for the Morgan Memorial and the steady westward drift of the congregation caused the sale

of the old site in 1905 and the erection of the present Saint John's on Farmington, just over the West Hartford line. The splendid new building was consecrated in 1909.

These two parishes accommodated the Episcopalians of Hartford until 1850, the beginning of a remarkable branching of the old vine. The principal causes of this movement were an increasing dissatisfaction with the Church's social position, and the growth of Hartford beyond the old bounds of settlement. As a result of agitation in the previous decades, about that time the Episcopal and other churches were deeply disturbed by the undemocratic character of the pew-rent system of supporting parishes. It tended to exclude the poorer people and caused the churches to appear in the false colors of clubs for the privileged classes.

A few leaders in the Episcopal Church, particularly in New York City, were taking a stand for "free" churches, and in the fifties their influence was spreading to Hartford. The result was the establishment of the Episcopal City Mission Society in December, 1850, by members of Christ Church and Saint John's, meeting in the old chapel of Christ Church.

A mission was begun in rented quarters at the corner of Market and Temple Streets, but it grew so rapidly that in 1855 a church on Market Street was consecrated under the name of Saint Paul's. It was a "free" church and prospered under the ministry of the Reverend Charles Richmond ("Father") Fisher, the City Missionary. After his death in 1876 this work declined and finally was abandoned. The attractive brownstone church, on the west side of Market Street, was sold and the proceeds became a fund which still is used for missionary work of the Episcopal Church. After being occupied by the German Lutherans, the building was purchased by Saint Anthony's Italian Roman Catholic Church. After serving for many years as a house of worship of that congregation, it is now a parish hall called "Casa Maria."

The brief life of Saint Paul's stimulated the Episcopal Church in Hartford to new missionary efforts along the lines of the "free church" movement. This was in accord with the new

spirit of the city, which in that period was breaking out of its old bounds, both physically and mentally. Hartford was becoming noted as a center of the insurance business, and in 1855 large-scale manufacturing made its appearance with the erection of the Colt firearms factory in the South Meadows, then the largest plant in the state. The city had acquired railroad connections with New York, New Haven, Springfield and Boston, and the Connecticut River was a far more important factor in freight movement and passenger travel than it is now. Hartford was a publishing center and enjoyed the fame of a literary circle. Trinity College, founded in 1823, had an international reputation and a renowned faculty. The establishment of the Public High School in 1847 marked the modern period of the school system.

The city therefore was reaching out beyond the ancient limits of thick settlement, and residences were springing up beyond the "South Green," north of the present Keney Tower, and on the "Hill" west of the railroad station. The westward trend became especially marked in the late fifties, creating a pleasant suburb of roomy houses surrounded by spacious and leafy grounds, in the district between Asylum Hill and Woodland Street.

Among those who sought quiet there were several prominent Episcopalian families whose heads were playing distinguished parts in the city's growth. In those "horse and buggy" days it was a rather long distance from the "Hill" to the Main Street churches. Therefore in September, 1859, twelve men formed a religious society under the name of Trinity Church, to establish a parish in the western part of the city. At that time there was no house of worship of any denomination on the "Hill," and the consent of Christ Church and Saint John's was therefore the more readily obtained. The new parish was admitted into union with the Diocesan Convention on June 11, 1860.

In their zeal to secure a church, the founders of Trinity Parish accomplished a most unusual and daring feat. They purchased the Unitarian Church of Our Saviour, built in 1845-1846, a rather massive edifice of brownstone at the northeast corner of Trumbull and Asylum Streets. They had it taken down, stone

by stone, and re-erected on the east side of Sigourney Street near Farmington Avenue. This reconstructed church was dedicated in 1861 and served the parish until 1892, when the erection of the present buildings was commenced. The first rector of the new parish was the Reverend Pelham Williams, who ministered from 1861 to 1863. Trinity Parish from the beginning expressed the new missionary and social spirit of the Episcopal Church, and in 1870 became a "free" church, supported by voluntary offerings rather than by pew rents.

In spite of the Civil War from 1861 to 1865 and the business depressions of 1857 and 1866, Episcopal zeal for expansion continued to plant new shoots from the old vine in all the newly settled parts of the city. The establishment of Trinity Parish was followed by Trinity Mission at Parkville about 1863, the Church of the Good Shepherd in 1866, Saint James' (then called the Church of the Incarnation) in 1868, and Saint Thomas' Church in 1870. The only comparable period of growth comprised the years from 1904 to 1913, which witnessed the planting of Saint Monica's (1904), Saint Andrews' (1908) and Saint Paul's Italian Mission (1913) and the acceptance of Grace Chapel as a parish.

Grace Church, founded as a mission about 1863, was therefore an outgrowth of the most impressive expansion in the whole history of the Episcopal Church in Hartford. Its origin was one expression of a period of unusual missionary enthusiasm, and of the new social spirit in the Episcopal Church, springing from the "free church" movement.



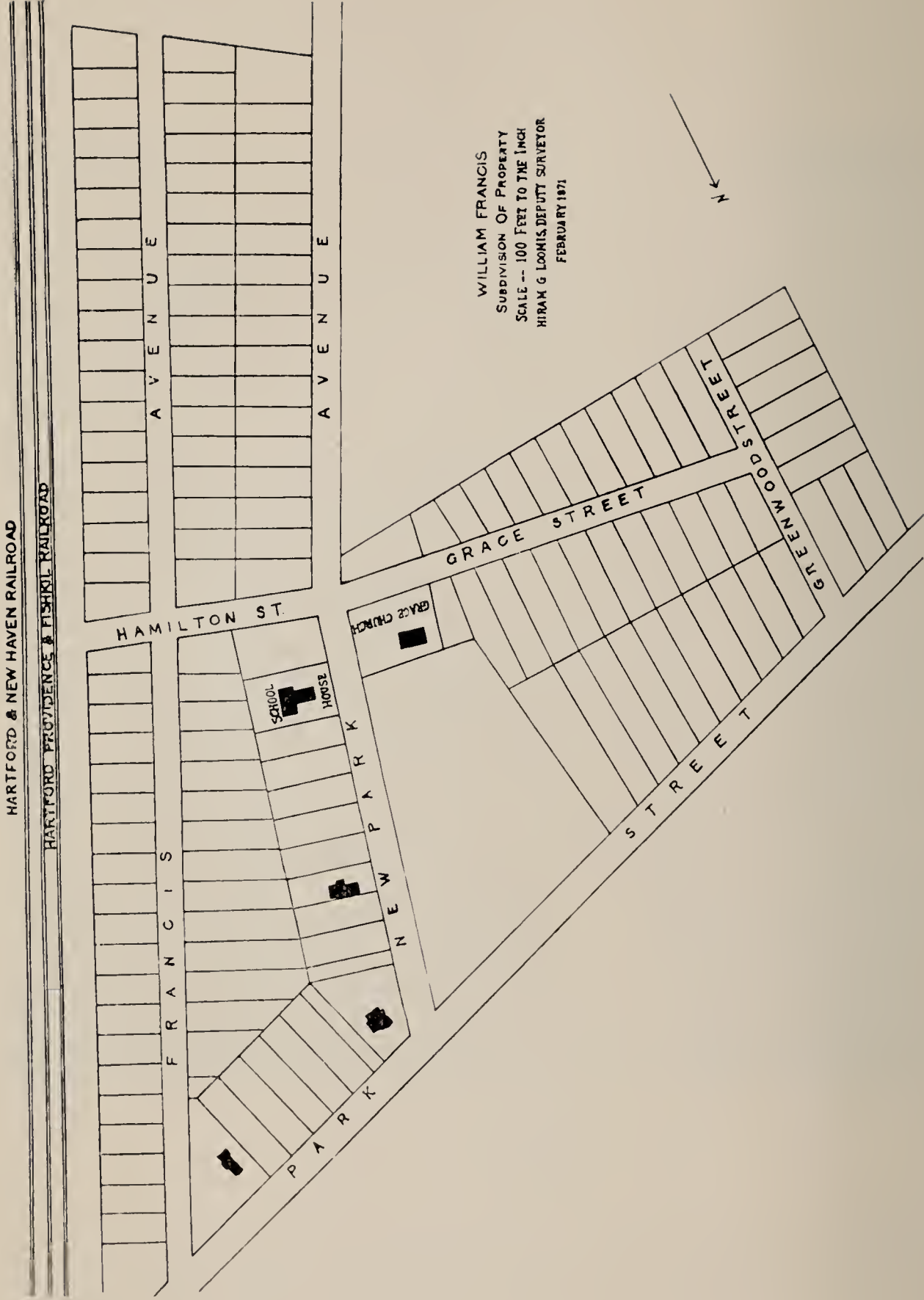
II

ORIGINS

The new spirit was strong in Trinity Church, which was hardly more than established when the members began to look afield to establish a mission. The call seemed to come from a



GRACE CHAPEL IN THE 1890's



PLAT OF THE FRANCIS TRACT: 1871

suburban region to the southwest, already known as "Parkville." It was not a district of factories, tenements and apartments, but rather a semi-rural village of widely scattered residences set in large lots and surrounded by gardens, fields and woods. There were only four streets, and but two of them — Park Street and Sisson Avenue — bore their present names. New Park Avenue, now a broad boulevard, was a dirt lane called Baker Street or Road. On the east side, opposite the present site of Grace Church, stood a brick schoolhouse, the forerunner of the New Park Avenue School. Prospect Avenue, another dirt lane, bore two names. South of Park Street it was called McKegg Road, from a family of that name living on the south side of Park Street about opposite the entrance of the present Rowe Avenue. North of Park Street it became Prospect Hill Road. Although it was traversed by the railroad, Parkville was a somewhat isolated section, as there were no trolleys or buses. To get there people rode in a horse carriage or "buggy"; or they walked over the dirt roads, which were very dusty in summer and in the winter and spring were ribbons of deep, sticky red mud. Persons still living have vivid memories of the mud, which ruined their shoes and stockings.

In this apparently unpromising neighborhood a group of laymen and women of Trinity Church resolved to establish a Sunday School. In those days that was a favorite way of establishing Episcopal churches, for the Church of the Good Shepherd and Saint James' Church also owed their birth to Sunday Schools. The exact date when the school was established is uncertain, as the records of Trinity Church, of Grace Church and of the Diocese make no reference to it, but we do know that it was shortly after 1860. As there was no large hall in Parkville at that time, the only suitable building was the brick schoolhouse on Baker Road, which was used until the erection of the chapel on the opposite side of the street.

At that period there was no established place of worship of any denomination in the Parkville district. The city churches were two miles eastward; on the south the nearest was the Congregational meeting-house at Newington; and far to the northwest lay the Congregational and Baptist meeting-houses and

Saint James' Episcopal Church at West Hartford center. The Sunday School therefore quickly grew into a mission of Trinity Parish. The first volume of the Parish Register of Grace Church, under the date of December 15, 1863, shows the burial of Isabel Elizabeth Quigley of "Park Street Road," a child two years old, who was scalded to death. The service was performed by the Reverend Simon Greenleaf Fuller, Rector of Trinity Church from 1863 to 1865. The mission, therefore, must have been well established by 1863. The list of families and the records of baptisms, confirmations and communicants all begin in 1864, the marriages not until ten years later. The earliest entries were made in the Register of Trinity Church, with references to the work on Baker Road as "Trinity Mission." Many of the early entries were carefully copied into the first volume of the Grace Church Register from the records of Trinity Church, by the Reverend John Humphrey Barbour, who ministered at the chapel from 1873 to 1889.

Although the mission certainly was flourishing in 1863 and 1864, the first reference to it in the Journal of the Annual Convention of the diocese occurred in 1865. The Reverend Francis Goodwin, a generous patron of the mission, then reported that it was under the care of Mr. George Buck, "to whose self-denying labors it owes much of its success." His report for 1866 showed continual progress of "Trinity Mission" under the ministry of a candidate for Holy Orders. Trinity Church had already begun its long and generous patronage, having contributed two hundred and sixty-eight dollars to the mission during the year. In 1867 Mr. Buck, then a candidate for Holy Orders, was again in charge, the Sunday School attendance was more than forty, and there were good congregations at every service. Rector Goodwin even had "reason to hope that, before long, the size of the congregation will make it necessary to erect a suitable chapel." The fulfillment of his desire sprang partly from his own noble generosity and partly from the beginning of a more active suburban growth in Parkville.

After the Civil War, a brief depression was succeeded by a "boom," which lasted until 1873. In Hartford the effect of this

period of prosperity was evident in an increasing movement of interest toward the western and southwestern parts of the city. The attention of business men turned to real estate development on a scale suggesting the modern growth of West Hartford. Among these enterprising men was a well known hardware merchant, Mr. William Francis, who became a "developer" of Parkville. A plat, now preserved at the Town Clerk's office, shows that by 1871 he had acquired one hundred and fifty lots on both sides of Park Street west of the railroad, both sides of Grace Street and Greenwood Street, on Hamilton Street from New Park Avenue to the railroad, on New Park Avenue from Park Street to beyond Grace Street, and on both sides of Francis Avenue, which derived its name from him.

His wish to develop this property coincided nicely with the missionary zeal of Trinity Church and of the Reverend Francis Goodwin, and from these circumstances came the origin of the chapel which has become Grace Church. Mr. Francis for a long time was a member of the Unitarian Society from which Trinity Church had purchased its first building, and no doubt this connection as well as interest in the neighborhood influenced his action in providing the site for Parkville's first house of worship.

Early in 1868 events began to move rapidly in the direction of Rector Goodwin's hopes. At a Vestry meeting of Trinity Parish, on February 20, 1868, John S. Gray, H. K. Morgan, George B. Barnes and Judge Huntington were named a committee to build a chapel on Baker Road. This is the first definite reference to the mission in the parish minutes of Trinity Church. Two days later Mr. William Francis, for a consideration of one dollar, deeded to the Wardens and Vestry of Trinity Parish a lot fronting on Baker Road (New Park Avenue), one hundred and fifty feet deep and seventy feet wide. It was bounded on the south and west by other land of Mr. Francis and on the north by land of Mr. H. B. Jones, who for many years was connected with the chapel and was a member of the first Prudential Committee in 1873. This lot was given on condition that it be suitably fenced and that before June 1, 1868, the parish should "commence the erection of a brick or stone church or chapel, with a slate roof,

in size not less than twenty-two by fifty feet internal dimensions, and complete the same within one year thereafter." A glance at the oldest part of the present church building shows how faithfully this condition was respected.

Evidently no time was lost, for early in 1868 Rector Goodwin reported to the Diocesan Convention that "Trinity Mission" continued to prosper with school and a service every Sunday, and that it was hoped to consecrate the chapel in September. Consecration took place on the morning of November 11, 1868, Bishop Williams officiating. The most complete account of the event is found in the "Hartford Daily Times" of that evening:

"Grace Chapel, the mission belonging to Trinity Church, recently built on Baker Street, was this morning consecrated to the worship of God, according to the ritual of the Episcopal Church. The ceremony was performed by the Rt. Rev. Bishop Williams, nearly all of the clergy of Hartford County being present, together with a full congregation. The chapel is a very pretty little building of the Gothic style, and is situated in a location calculated to do much good. After the sermon, which was delivered by the Bishop, the Holy Communion was administered by him, assisted by the Rev. Mr. Goodwin, rector of Trinity Church, who has been instrumental in raising up the new chapel."

The account in the "Hartford Daily Courant" of the following morning mentions also prayers after the consecration, by the Reverend Mr. Fisher of Saint Paul's. His presence was most appropriate, for Grace Chapel grew from the missionary enthusiasm which had given birth to his own little church and which inspired the Episcopal Church in Hartford at that time.

So Grace Chapel started on its seventy years of service, with the unfailing devotion of Rector Goodwin and the large-hearted support of Trinity Parish. The cost of building and furnishing the chapel, amounting to nearly four thousand dollars, was

borne largely by his mother and himself, and other members of Trinity Church. The mission was supported by a small weekly offertory at the chapel and the gifts of the "Trinity Missionary Society," which employed the lay-reader or other minister who conducted the services. This outpouring of money — generally four or five hundred dollars annually — continued for more than forty years, until the chapel became a parish under the name of Grace Church, in 1912-1913. In 1869 the work already showed promising growth under the care of the Reverend James B. Goodrich, who previously had been acting as lay-reader, and the Sunday School had ten teachers and eighty scholars.



III

LATER RELATIONS WITH TRINITY PARISH

Relations between the chapel and its mother church would be most imperfectly described by a mere account of administration and finances, although in this case those subjects are of unusual interest. (*See below*) Grace Church is the only parish of the Episcopal Church in Hartford which grew up as a chapel of another parish, and the history of its administration is therefore unique in this neighborhood. The personal bonds between mother and daughter, however, produced relations of a more intimate and affecting character, interesting to many persons now living.

The affectionate tie often was a result of personal interest in the chapel's welfare on the part of the Rector of Trinity Parish and his congregation. During the ministries of the Reverend Simon Greenleaf Fuller and the Reverend Francis Goodwin, the personal bond was unusually close, as the mission in a real sense was their own creation. The first official report of its progress, in 1865, came from Rector Goodwin's able hand. He contributed

heavily toward the building, and when he resigned the rectorship in 1871 he took care to provide for the chapel's welfare. His interest and generosity continued far beyond that period, for he gave the south part of the present church lot in 1887, for the erection of the parish hall; and in 1892 he was the largest contributor to the fund for building the present Rectory on New Park Avenue.

Later rectors of Trinity Parish kept an eye on the mission and its Sunday School and always selected the minister-in-charge with references to the wishes of the congregation as expressed by the Prudential Committee of the chapel. The Prudential Committee was first appointed by Rector Edwin E. Johnson in 1873, and continued under various forms until the creation of the parish in 1912-1913. Its appeals for aid to the Vestry of Trinity Parish were always read by the rectors with their comments and recommendations, which generally were favorable to the chapel.

Sometimes the committee members were invited to consult personally with the Vestry about chapel matters, and apparently these contacts sometimes grew into personal friendships. As the years rolled along, there were social gatherings in which the congregation mingled with members of the mother church. The chapter of the King's Daughters occasionally invited the vestrymen and other members of the parish to attend "socials" in the chapel's hall. These events are mentioned in the parish minutes, especially during the ministry of the Reverend George K. MacNaught, from 1896 to 1903.

The personal and social ties were strengthened especially during the long rectorship of the Reverend Ernest deFremery Miel, which began in 1893. He took a keen personal interest in the chapel and occasionally made a visit there. He was pleased by the large growth of the Sunday School which took place in the ministry of the Reverend Abram J. Holland and compelled the enlargement of the parish hall and the church, in 1908-1909. Writing for the Trinity Parish Year Book in 1906, he called the parish's attention to the chapel, urging the members to take a personal interest in its work and even to attend an occasional service there. At the suggestion of the Reverend Mr. MacNaught,

who advocated further assistance, in 1905 the Vestry appointed a committee to confer with the Prudential Committee. The committee consisted of two of the most distinguished members of the parish — Henry E. Rees and Richard J. Goodman.

Closer relations probably were strengthened by the removal of Saint John's to West Hartford, which caused an increase of members of the Episcopal Church in the western part of the city. The Reverend Mr. Holland urged constant co-operation with Trinity Church, and the result was an increase of financial assistance and aid to the building program in 1908-1909, which undoubtedly helped Grace Chapel to become a parish. The Reverend Fathers Miel and Holland frequently conferred upon chapel matters, and in 1906 the Vestry named another special committee to keep in touch with the chapel's work and needs. Vestryman Philander Chase Royce, who was named to co-operate with the Prudential Committee, became one of Grace Chapel's best friends and took an interest in everything connected with its welfare, particularly the enlargement of the buildings. When he died suddenly in December, 1907, the Vestry stated that "The Mission at Parkville in particular enjoyed the benefit of his personal oversight and gathered strength from his able direction."

Other notable friends in later years were Warden Charles H. Lawrence and Vestryman Henry E. Rees, who in 1908 were named a committee to help the rector in appointing a supervisor of the chapel work. Warden Lawrence introduced to the Vestry the resolution of May, 1908, calling for special financial aid to the building program, and took charge of the business connected with it. He apparently assumed charge of bringing all chapel matters before the Vestry until Grace Church Parish was created.

Several of the old families connected with Trinity Parish always cherished the interests of Grace Chapel. Among them were some whose members have made secular and religious history in Hartford: the Goodwins, Barbours, Huntingtons, Grays, Goodmans, Reeses, Lawrences, Royces, Davises, Johnsons, Greenes, Hatches, Marvins and Clarkes.

In some cases the connection occurred because of official

position in the parish, in others through furnishing notable ministers to the chapel. The Barbour family has given *two* priests who have served at the altar of Grace Chapel and Church; John Humphrey Barbour, from 1873 to 1889; and his son, Paul Humphrey Barbour, who was the second rector of the parish, from 1920 to 1923. Without the sustaining influence of these old church families, the chapel could not have survived the many hard years when it was slowly growing into a parish.



IV

ADMINISTRATION

The administrative history of Grace Church presents many features of unusual interest, for from its beginning as a Sunday School and mission until its recognition as a parish in 1912, it was a part of Trinity Parish. Strangely enough, the records of the parish and vestry meetings of Trinity Church do not even mention it in the earliest years. The first definite reference does not appear until the appointment of the building committee in February, 1868. The probable reason for this silence is that in those years the work at Parkville was considered to be under the particular care of the rector, who always supervised the ministers-in-charge. He selected them with reference to the wishes of the chapel congregation and with the consent of the Vestry, which approved his appointments and voted the minister's salary. When there was a temporary vacancy, the Rector found a lay-reader or other minister to supply.

As the chapel congregation increased and its affairs grew in importance, it became impossible to manage everything from Trinity Church. Therefore in 1872 and 1873, as a more permanent ministry was being introduced, (*See below*) the parish worked out a new form of administration. At a meeting on August 11,

1872, the Vestry authorized the Rector to appoint "a Prudential Committee of two or more persons to have care of the temporalities of Grace Chapel." At the annual parish meeting, April 14, 1873, Rector Edwin E. Johnson announced that he had appointed the first committee, consisting of Mr. Henry U. Richmond, Mr. Charles W. Manwaring and Mr. H. B. Jones. The committee then made their first report on the chapel's financial state, which is enough to make a modern Vestry sigh for the good old days of plain living. The expenses since July 28 last had been about eighty-eight dollars!

From that time the Prudential Committee was responsible for the upkeep, repair and improvement of the chapel building and grounds, of course with the approval of the Vestry for extraordinary expenses. The committee was expected to report to the annual parish meeting and to confer with the Rector, Wardens and Vestry on matters of unusual importance. The same members usually were appointed year after year, particularly during the ministry of the Reverend John Humphrey Barbour, 1873-1889, and Father Barbour himself was generally a member. Excepting the first committee of 1873, it was the custom for the annual parish meeting to designate the members of the Prudential Committee nominated by the chapel congregation and submitted by the Rector, Wardens and Vestry. Until 1889 there were three members, but after 1890 there were only two until 1900, when the members of the chapel were permitted to increase the committee to six, with two elected each year. At that time the annual meeting chose six and allowed them to arrange their terms as they thought best.

With the passing of years relations between the Prudential Committee and Trinity Church grew closer. They were invited to Vestry meetings to discuss important business and were consulted on filling vacancies in the chapel ministry, and the treasurer and minister always read their reports to the annual parish meeting. The Reverend Abram J. Holland was especially eager to cultivate these close relations, and in March, 1906, wrote to urge intimate bonds between the Prudential Committee and the Vestry. A special committee was named to investigate the legal

relations and reported that the chapel was "within the absolute control of the Vestry of this Parish." Rector Miel was requested to confer with Mr. Holland to establish firmer bonds, and on April 16, 1906, the Vestry appointed a special committee to co-operate with the Prudential Committee. In November Vestryman Royce reported that he had attended the October meeting of the Prudential Committee and had found it "well conducted and orderly." In January, 1908, the Vestry empowered the Rector to appoint a special committee to act with him in nominating a supervisor of the chapel. A year later they voted to request the assistant minister in charge to make a monthly report to them of his parochial activities. By 1910 the administration had become almost as complete as that of a parish, with a Prudential Committee of six members and special committees, a clerk, treasurer, assistant treasurer, two auditors and a financial secretary for the Sunday School. The attainment of parochial rights, two years later, really was the final expression of a development extending over forty years.

This outcome was furthered by official recognition of the chapel's right to a place in the Diocesan Convention. In April, 1876, Rector Johnson informed a parish meeting that according to the diocesan canons Trinity Parish was entitled to four delegates instead of the usual two, on account of its two missions, Grace Chapel in Parkville and Saint Luke's Mission at Blue Hills. Later minutes of the annual parish meetings regularly mention the appointment of delegates representing Grace Chapel. In 1879 Mr. Charles Manwaring was delegate and Mr. Henry U. Richmond was substitute, and for years they were generally re-elected. After 1882 the chapel was represented by two delegates, with two substitutes, as the mission at Blue Hills evidently had been abandoned and the chapel inherited all the additional representation. This continued until 1912, when Grace Church became entitled to two delegates in its own right as a parish, and John H. Hurlburt and Samuel G. Tracy took their seats in the Convention with the first Rector, the Reverend Frederick James Kerr Alexander.

Another interesting phase of administration which encouraged eventual parochial standing was the admission of members

of the chapel congregation as legal voters of Trinity Parish. The records show many applications for legal membership from men associated with Grace Chapel, and in fact hardly a year passed without one or more being admitted, including of course the members of the Prudential Committee and other chapel officers. In 1899, as a part of the policy of strengthening the bonds between the chapel and Trinity Church, a determined effort was made to increase the number of legal members at Parkville. The annual meeting instructed the Rector and Clerk to send application blanks to all men in the congregation who were eligible to legal membership. In course of time the chapel came to have a considerable number of parish voters, and in April, 1913, after it had become a parish, the Vestry of Trinity Church voted to turn over to the new organization a certified list of its legal members.

One of the most prominent and praiseworthy aspects of the old administration came from Trinity Church's generous financial aid. In addition to all the original expenses of building and furnishing, Trinity Parish and its members individually continued to shoulder a large share of the annual running expenses. A great part of the minister's salary, sometimes more than half, always fell upon the parish. The records show instances in which the Prudential Committee insisted that Trinity Parish ought to pay a larger share of the salary. In 1896, when the figure was fixed at one thousand dollars, the parish assumed four hundred, and in 1902 took on two hundred more in order to give the chapel minister the use of the Rectory. The ordinary parish contribution to chapel expenses was four hundred dollars annually, but occasional extra contributions would raise the average to about five hundred. When one multiplies this figure by the long period of dependence upon Trinity Parish, the result is something impressive.

But it would not be the whole story, for the parish and its individual members occasionally made special gifts to the chapel. Members of Trinity Church, especially the Reverend Francis Goodwin, contributed to building the Rectory. In May, 1903, Rector Miel reminded the parish of the chapel's effort to obtain

a new organ and suggested contributing some of the proceeds from selling Trinity Church's old organ. The parish assumed the insurance for the chapel and the Rectory, which in 1905 amounted to fifty-five hundred dollars. In 1905, 1906 and 1907 the parish assumed an additional burden of one hundred and twenty dollars, on condition of the chapel raising sixty, to relieve Mr. Holland of rent for the Rectory. Special offering envelopes were prepared and the congregation of Trinity Church was urged to be liberal. In 1907 and 1908 the parish helped to enlarge the chapel's hall and empowered the treasurer to borrow up to five hundred dollars for repairs and improvements. In 1908 the Wardens and Vestry agreed to pay up to two thousand, eight hundred dollars for enlarging and repairing the chapel and parish house, on the understanding that the chapel congregation would raise twelve hundred, and the Clerk was ordered to increase the insurance by two thousand dollars. From 1906 to 1911 the parish contribution to the chapel was five hundred and twenty dollars, not counting the extra expenses. It was no wonder that in 1910 and 1911 the chapel treasurer could report all bills paid and a considerable balance on hand. In December, 1910, the usual appropriation was increased to almost eight hundred dollars. The Vestry of Trinity Parish made no idle boast when they remarked in 1906 that the chapel, its hall and the Rectory were "largely the gift of the members of Trinity Parish," and that to them was mainly due the annual support which had built up Grace Chapel to its notable prosperity.



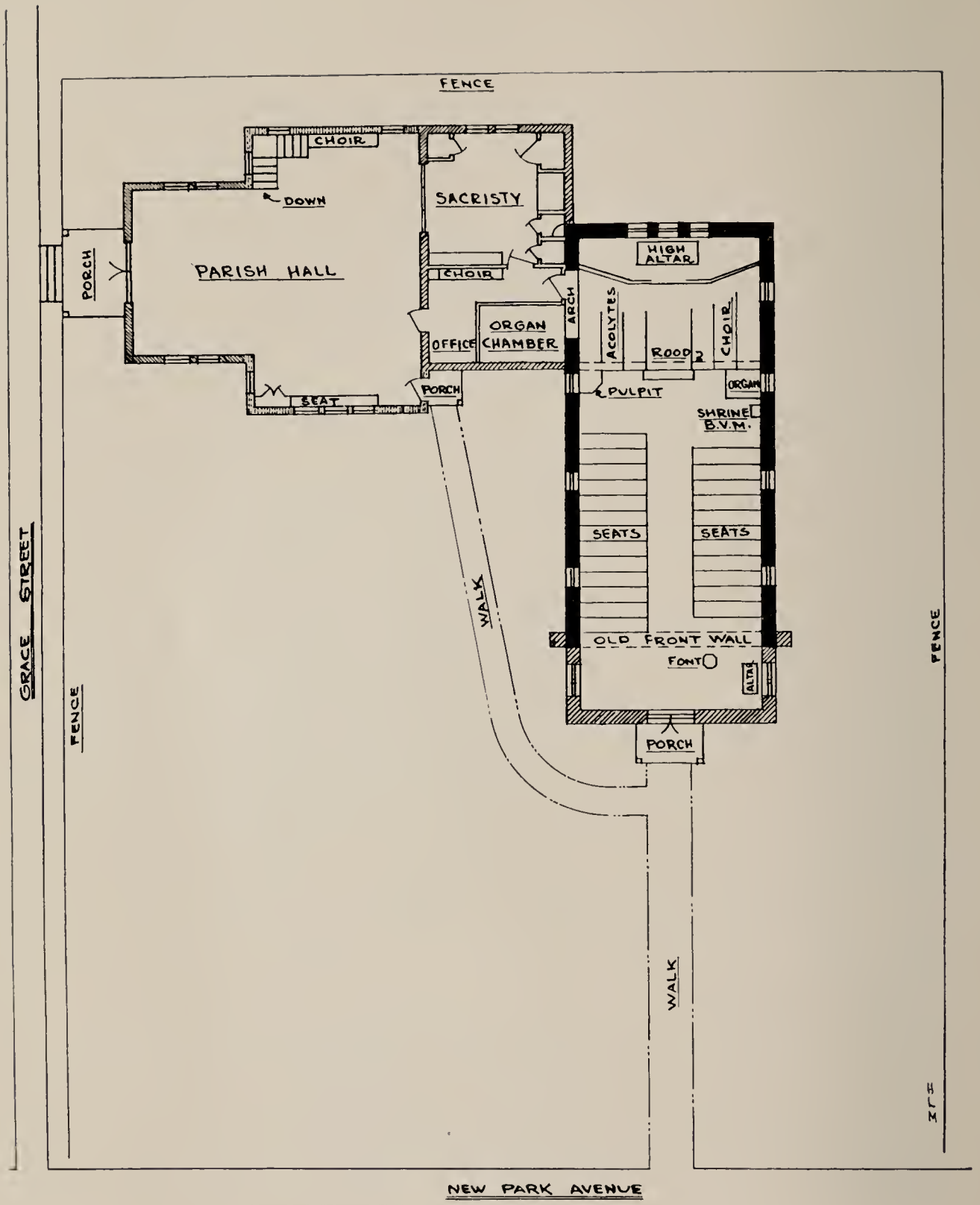
V

LAND AND BUILDINGS

For about twenty years after the consecration, the original lot and building remained largely unaltered. The land was only the northern seventy feet of the present lot, and the chapel was



GRACE CHAPEL DECORATED FOR CHRISTMAS



FLOOR PLAN SHOWING ADDITIONS

the portion of the church back of the belfry. It is somewhat a matter of surprise that brick was the material of construction, as in that period brownstone was the favorite for Hartford churches, as may be seen from the Church of the Good Shepherd, old Saint James' at Park and Washington Streets and the Asylum Hill Congregational meeting-house. The result, however, justifies the modern theory that the best architecture and materials always spring directly from simple utility. Brick was a local product, and the simple Gothic design was in keeping with the character of the neighborhood as a half-rural residential community. It is generally believed that the Reverend Francis Goodwin himself was the designer, as he took up architecture as a hobby, but so far as is known there is no documentary evidence for this supposition. The fashionable brownstone and the elaborate (and generally bad) carving, gilding and stained glass of the period would have been entirely out of place. It is interesting that the old brick construction of 1868 has stood the test of use and weather far better than the small addition erected to enlarge the seating room, about forty years later. The first notable addition was the bell, which bears an inscription in memory of Ellen W. Watkinson, who was born April 1, 1826 and died January 27, 1874. It was cast by the Meneely Bell Company at West Troy, New York, and is still in daily use.

Within a generation the attendance and the Sunday School began to outgrow the building and to demand a parish hall. This event evidently had been anticipated by far-sighted Rector Goodwin. On May 15, 1871, he provided for future growth by purchasing from Mr. William Francis, for four hundred and fifty dollars, the lot south of the chapel. It was forty-five feet wide and one hundred and fifty feet deep, bounded on the east by Baker Road (New Park Avenue), on the south by "a new street" (Grace Street) and on the west by other land of Mr. Francis. The deed was received for record on September 6, 1871. On June 7, 1887, the Reverend Mr. Goodwin deeded this lot to the Trustees of Donations and Bequests for Church Purposes, on condition that it should be used for the benefit of the congregation of Grace Chapel in communion with the Episcopal Church, and that it be reconveyed to him or his heirs or assigns

whenever these conditions should cease to be followed. There can be no doubt that he had purchased the lot to prevent it from falling into other hands and held it until the chapel needed it for a parish hall. When the addition was erected, the chapel buildings stood upon land owned by two parties — the old chapel lot belonging to Trinity Parish, the new lot to the Trustees of Donations and Bequests. On May 6, 1912, as the chapel was to be a parish, the Wardens and Vestry of Trinity Church ended this odd situation by deeding the old lot and building to the Trustees for the use of Grace Church Parish. In case the parish ceases to exist as an Episcopal church, the property must be used to support the Church's general missionary work in the Diocese of Connecticut.

The parish hall and connecting rooms formed the first large addition to the original chapel building, and relieved the increasing pressure caused by growth of the Sunday School and the demand for more social activities. The new buildings comprised the present sacristy, the room occupied by the organ cabinet and the organist's office, and the long portion of the parish hall running east and west. Since they were no longer needed, the old sacristy and robing room and the library room, on opposite sides of the altar, were torn out to enlarge the chancel to its present width. An arch has been cut through the south wall to connect the chapel with the new rooms and make space for the organ. For the first time, the congregation enjoyed an adequate place for social gatherings and meetings, and the services could be celebrated with a convenient chancel and space for the proper furnishings. (*See floor plan*) The cellar under the parish hall was excavated in 1898, and further in 1903, according to the minutes of the Prudential Committee.

This improvement was sufficient for a few years, until about 1907, when the continual increase of the congregation and especially of the Sunday School, required another expansion. In his reports to the Rector and Vestry of Trinity Parish, the Reverend Mr. Holland urgently recommended enlargement, referring particularly to the Sunday School, which had grown to about two hundred and fifty scholars and was overflowing the

chapel and hall. With the generous assistance of Trinity Parish, the buildings were brought to their present extent, by lengthening the chapel about ten feet toward New Park Avenue, adding the south wing and porch of the Parish Hall and excavating a larger basement under the hall. Some of the labor was performed by the men and youths of the chapel congregation, a custom followed when repairs and improvements are made at the present day.

In the meantime the chapel had acquired what was called the Rectory, although at that time it might have borne more fittingly the name of Vicarage. The need of such a house had long been evident, especially since the chapel ministry had become more permanent. The first step was taken in 1892, when the Trustees of Donations and Bequests purchased from Mr. Frederick C. Steele of Holyoke, Massachusetts, for five hundred dollars, the present Rectory lot, fifty feet wide and one hundred and fifty feet deep. It was to be held by the Trustees for the benefit of Grace Chapel "as a site for a rectory connected with said mission," or for the benefit of the parish which might be formed thereafter. In case of cessation of the mission or parish, the land should be used to further the general missionary work of the Church in the Diocese of Connecticut.

The parish proceeded at once to build the Rectory now standing at 42 New Park Avenue. Among the valuable records of Grace Church is a small notebook containing the list of subscribers to the building, including the ever generous Reverend Francis Goodwin, who gave one thousand dollars. The contributions amounted to about twenty-seven hundred, one thousand short of the cost. The shortage probably was due to the fact that before the work was finished the country was in the grip of a severe business depression, so that the necessary sum had to be borrowed on a note. Although the house was ready for occupancy in 1894, the financial obligation hung over the parish and chapel for many years. In June, 1901, the signers of the note — James S. Jones and Ezra Smart — asked to be relieved of it and the matter was referred to the Reverend George K. MacNaught, then minister-in-charge. In November the Vestry of Trinity

Church discussed it, and by March, 1902, two hundred dollars had been paid. Upon the understanding that the members of the chapel desired and intended to pay off the sum in instalments, the Vestry voted that Trinity Parish would assume the note for eight hundred dollars.

During much of the period since it was erected, the Rectory has not been occupied by the clergy in charge of the chapel and church. For various reasons they have often lived elsewhere, the house being rented and the income applied to paying the minister's salary, the balance coming from the contributions of the congregation and the annual appropriation from Trinity Parish. Matters concerned with the renting and upkeep of the house loom large in the minutes of the Prudential Committee and the Vestry. The present Rector has occupied the house with his family since he took charge of the parish, in 1923.



VI

THE CLERGY AND OTHER MINISTERS

From its beginning as a Sunday School and mission, the chapel was supervised by the successive rectors of Trinity Church, until it became a parish. They were the Reverend Pelham Williams, 1861-1863; the Reverend Simon G. Fuller, 1863-1865; the Reverend Francis Goodwin, 1865-1871; the Reverend Professor Edwin E. Johnson of Trinity College, 1871-1883; the Reverend Storrs O. Seymour, 1883-1893; and the Reverend Ernest de-Fremery Miel, 1893-1912. They superintended the religious affairs of the mission and chapel, occasionally officiated there, and of course visited to view its progress and confer with the ministers in charge. They exerted a heavy influence in binding the chapel and the mother church into a unified parish.

There was no really "settled" ministry at Parkville for many years after the Sunday School began, and the services

usually were conducted by lay-readers and candidates for Holy Orders, who succeeded one another at rather short intervals. They generally were students at Trinity College, who used to spend the day in Parkville, as there were services both morning and afternoon, with Sunday School between. Members of the old families remember that some of these ministers took Sunday dinner at their homes. Lay-readers and candidates for Holy Orders who served the mission in its early days were the Reverend George Buck (1865-1867), the Reverend James B. Goodrich (1869-1870), and the Reverend John Humphrey Barbour from his student days at Trinity College until his ordination as deacon in 1876 and priest in 1878.

Three of the earlier ministers at the chapel later became bishops. William Walter Webb, Bishop of Milwaukee from 1906 to 1933, ministered in his student days at Trinity College and painted the inscription TILL HE COME on the retable of the little old altar which now stands in the rear of the church near the door. Another of the early ministers was William Ford Nichols, Bishop of California from 1893 to 1924. Occasional services were rendered by William Woodruff Niles, Professor of the Latin Language and Literature in Trinity College from 1864 to 1870, who in the latter year was consecrated Bishop of New Hampshire.

These were not the only men of intellectual and spiritual refinement who served the humble chapel in its infant years. There was also the Reverend John T. Huntington, the founder and long the rector of Saint James' Church in Hartford, and Professor of the Greek Language and Literature in Trinity College. Now and then came the Reverend Joel Foote Bingham, sometime lecturer at Trinity College and a distinguished author. The congregation occasionally was edified by the ministrations and personality of the Reverend Doctor Samuel Hart, one of the most celebrated Churchmen of his time. Among many offices of high honor which he adorned, he was at one time secretary of the House of Bishops, Professor of Pure Mathematics in Trinity College and Professor of Doctrinal Theology and of the Prayer Book at the Berkeley Divinity School. Although their presence

was occasional, these priests and Doctors shed upon the chapel the light of their prestige as leaders of the Holy Church and ornaments of her intellectual circles. They are yet remembered with affection and deep respect, by a few of the "Old Guard." Another faithful servant was the Reverend Clayton Eddy, who also ministered occasionally and later served for many years in the Dioceses of Connecticut and New York.

The first really permanent or "settled" minister was the Reverend John Humphrey Barbour. Excepting a brief period when the Reverend Arthur Mason officiated, he was in charge until his resignation in 1889. Intellectually he was one of the eminent leaders of the Diocese of Connecticut, as he was Professor of the Literature and Interpretation of the New Testament and librarian at Berkeley Divinity School until his death in 1900. He was assistant librarian and librarian at Trinity College from 1873 to 1889 (the period of his service at the chapel), and tutor in mathematics there in 1878 and 1879. He held several other high offices at the college, in the Hartford Archdeaconry and in the Diocese. His death at the early age of forty-five was a severe blow to the Berkeley Divinity School and to the Church in Connecticut. In his address to the Annual Convention of the Diocese, in 1900, Bishop Chauncey B. Brewster remarked that "In the death of Dr. Barbour the Berkeley School, the Diocese, and the whole Church has suffered signal loss. Comparatively young in years, he had made his life tell as the diligent pastor and thoughtful preacher, as the accurate scholar learned in many kinds of knowledge, and as the painstaking, revered and beloved teacher of those who were to teach. His fellowmen were finding out and recognizing the depth of nature and the mental and spiritual wealth that lay beneath that quiet demeanor of one characterized by the modesty of the true scholar and the humility of the saint." Upon his resignation of the chapel ministry in 1889, the Vestry of Trinity Parish adopted a resolution appreciative of his years of service and regretting his departure. It is most fitting that the present high altar is a memorial to him, and bears an inscription which he would have approved: I AM THE LIVING BREAD OUT OF HEAVEN.

His successor was the Reverend Willis Henri Stone, who took

charge in 1889 and served until his resignation in the fall of 1893. Like so many other ministers of the chapel, he was not a priest when he arrived, but was raised to that order in 1892. He made a special effort to develop the choir, and the records show that the religious life of the congregation made steady progress under his care, particularly in bringing people to confirmation. The most remarkable material accomplishment of his ministry was the beginning of the present Rectory. Later he served several other churches in Pennsylvania and the State of Washington, and is now deceased.

After much discussion and proposing of other candidates, in January, 1894, the ministry was conferred upon Mr. Frederick Phillips Swezey, then a candidate for deacon's orders. He was ordained deacon by Bishop Ethelbert Talbot in April, 1896, and in 1901 was raised to the priesthood by Bishop W. M. Brown. In 1896 he accepted a call to become assistant minister in Saint Luke's Church, Brooklyn, New York. Later he served as curate of Holy Trinity Church in Harlem, New York City; rector of Trinity Church in Collinsville, Connecticut; and rector of Christ Church, Shrewsbury, New Jersey, and priest-in-charge of Saint John's Chapel, Little Silver, in the same state. He is now retired and lives at Patchogue, Long Island. He still takes an interest in Grace Church, where he made many lasting friendships.

A successor to Mr. Swezey was found by November, 1896, when Rector Miel informed the Vestry of Trinity Parish that he had engaged the Reverend George Kilpatrick MacNaught, assistant minister at Saint Andrew's Church in Meriden. During the next four years his ministry was so satisfactory that the Vestry repeatedly voted congratulations to him and the congregation. When he resigned on account of ill health, in the autumn of 1900, the Vestry declined to consider a permanent departure and gave him an indefinite vacation. His place was temporarily assumed by Mr. E. J. Cleveland, Jr., a postulant for Holy Orders. Mr. MacNaught returned to his work, but finally resigned in January, 1903, to accept the care of All Saints' Mission in Harrison, New York. From 1914 to 1929 he served as the assistant secretary of the Diocese of New York. He is now retired and lives in Marlborough, Connecticut.

Again the Vestry pondered the often debated question of a successor. After a brief period of services by Professor Urban of Trinity College and the Reverend H. K. B. Ogle, assistant minister at Trinity Church, Abram James Holland, a senior at Berkeley Divinity School, was placed in charge. He was ordained deacon in 1903 and priest in 1904. His ministry of six years has been noted for its devotion to building up the Sunday School, which in 1909 attained its highest enrollment of about two hundred and fifty scholars. The Reverend Paul Humphrey Barbour, rector from 1920 to 1923, once wrote that these efforts resulted in lasting benefit to the parish. In fact, the great increase of the Sunday School compelled the enlargement of the parish hall and church in 1908 and 1909. The reports of that period show all the chapel organizations giving full measure, and the rector and Vestry were highly pleased with Mr. Holland's work. His resignation in August, 1909, was accepted with deep regret. He subsequently moved to Owosso in the Diocese of Michigan. In 1914 he left the ministry of the Episcopal Church, and is now a Presbyterian minister in Platte, South Dakota.

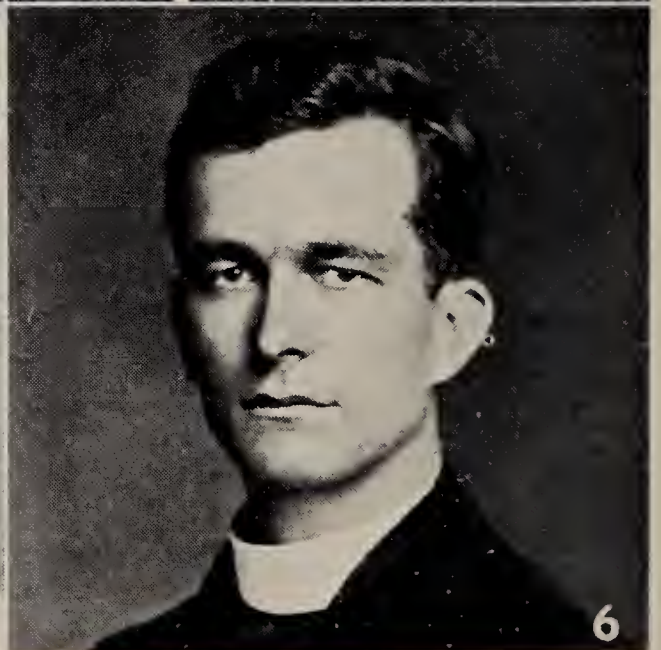
As fall was coming on, the rector and the Vestry lost no time in looking for a successor to Mr. Holland. The Reverend Frederick James Kerr Alexander, who had been assistant at Saint Andrew's Church in Rochester, New York, was temporarily placed in charge, but was soon appointed as the regular minister. As he was anxious to enlarge the accommodations, and Trinity Church was not then in a position to aid in the large expense, the result was a movement toward an independent parish.

In April, 1912, the Prudential Committee sought and obtained from Trinity Parish the permission to apply for parochial rights. In May the Vestry deeded the chapel lot and the buildings on it to the Trustees of Donations and Bequests for Church Purposes, for the use of Grace Church, and the Diocesan Convention of 1912 formally admitted the new parish. Mr. Alexander became the first rector by election, and served until his resignation in February, 1920.

The second rector was the Reverend Paul Humphrey Barbour, who assumed charge on May 1, 1920. During his ministry



REV. FREDERICK F. H. NASON: RECTOR, 1928 —



1. Rev. John H. Barbour
1873 - 1889

3. Rev. Frederick P. Swezey
1893 - 1896

5. Rev. Abram J. Holland
1903 - 1909

2. Rev. Willis H. Stone
1889 - 1893

4. Rev. George K. MacNaught
1896 - 1903

6. Rev. Paul H. Barbour
First Rector, 1920 - 1923

he was also a canon of Christ Church Cathedral. As the son of the Reverend John Humphrey Barbour, he had more than a personal interest in the welfare of the parish, for which his father had labored during sixteen years. This peculiar interest appears in the brief historical sketches which he wrote for the Directories of 1924 and 1926 and the Year Book of 1933. He established the children's Eucharist, which is now celebrated on the second Sunday of every month, and he ardently encouraged the Church School, which grew in numbers and devotion. In the summer of 1920 he started a Boy Scout camp on the Farmington River near North Bloomfield, and this has become the parish summer camp. In May, 1923, shortly before the close of his rectorship, the church acquired its present organ. In 1923 he resumed missionary work in South Dakota, which he had undertaken after his ordination to the diaconate in 1913. He is now in charge of Trinity Church on the Rosebud Indian Mission in South Dakota.

The third and present rector is the Reverend Frederick Florance Hilary Nason, who was elected in the spring of 1923 and was instituted by the Reverend Paul Humphrey Barbour on the Feast of the Holy Trinity. He is an alumnus of Saint Stephen's (now Bard) College at Annandale, on the Hudson River, and a graduate of the General Theological Seminary in New York City. He was ordained deacon in 1917 and priest in 1918. Before his call to Grace Church he served as curate at the Chapel of the Incarnation, New York City, as curate at Grace Church on Brooklyn Heights, and as rector of Saint John's Church at Essex, Connecticut, with charge of All Saints' Mission at Ivoryton.

The special features of his ministry have been the perpetual reservation of the Blessed Sacrament since Easter, 1924; intense cultivation of attendance at Holy Communion, with daily celebration; emphasis upon strict keeping of Lent and of saints' days; and the preaching of missions by members of the Order of the Holy Cross and the Order of Saint Francis. Under his ministry Grace Church became the first parish of the Episcopal Church in Hartford to have a celebration of the Holy Eucharist every Sunday at the second morning service, and the children's Eucharist has been continued and emphasized. The summer camp has

been maintained without interruption for sixteen years, with regular services at its outdoor chapel. Especially since 1933 the interior of the church has been completely renovated and redecorated, with the installation of a new pulpit, a rood beam, a shrine of the Blessed Virgin and new lighting fixtures. During the winter of 1937-1938 the sacristy was enlarged, repaired and redecorated and furnished with new drawers for the vestments. In the autumn of 1938, in preparation for celebrating the seventieth anniversary of the conservation, the upper and lower parish halls were repainted and redecorated. At present the parish is contemplating further improvements, including new floors in the parish hall and repainting all the exterior woodwork.



VII

THE CHURCH SCHOOL AND CAMP

Throughout its history the parish has considered the religious education of the young as one of its essential activities, which is a natural development from the church's origin as a mission Sunday School. The first record of the school is found in the report of Trinity Parish to the Diocesan Convention of 1867, and mentions more than forty scholars. Next year there were forty-five scholars and a session "every Lord's day." In 1869 there were eighty children and ten teachers, and from that time the reports are unbroken, excepting the years 1872 to 1885 when no separate figures were given for the chapel, and 1916, when there was no report. These statistics, however, dull, tell us the story of the parish's unfailing interest in religious education.

As a rule the reports of attendance show an increase during each period of ministry, followed by a rather noticeable decline after each change, probably due to the natural uncertainty accompanying a vacancy and to pruning of the "dead wood" from

the roll. Near the close of the Reverend John Barbour's ministry, in 1888, there were sixteen teachers and one hundred and ninety-three scholars. The peak of enrollment under the Reverend Mr. Stone was attained in 1891, with two hundred on the list. The top figure under Mr. Swezey was one hundred and eighty in 1895. The same level marked the close of Mr. MacNaught's ministry in 1903. The beginning of Mr. Holland's term did not show the usual decline, as he always took a special interest in the school and made great efforts to increase its attendance. The result was that by 1909 the enrollment climbed to the record figure of two hundred and fifty scholars. The largest recorded number of teachers, thirty-two, was reported in 1910. Writing for the parish Year Book in 1906, Rector Miel praised Mr. Holland's devotion to the school. The latter, however, was inclined to give much credit to the faithful superintendent, Mr. G. Maurice Furnivall, and to Miss Jennie Elmer, who for many years had conducted the primary department. According to Mr. Holland's report, the school at that time tried to emphasize the need for general missionary work. Looking forward, he saw a great opportunity to "reach the people through the channel of the Sunday School. Through the children, the Church can touch the parents and minister to their needs."

In those days the school session came after instead of before the principal Sunday morning service, and the children's Eucharist and corporate Communion evidently were not observed. The organization was far more elaborate than now, including a general superintendent, a secretary and treasurer, three "Ushers" and superintendents of the intermediate, junior and primary departments. The senior department consisted of a Bible class conducted by Mr. Holland himself. The classes were graded and the average attendance was about seventy per cent. Mr. and Mrs. James Monks were in charge of Church School music, Mrs. Monks being organist. Some of the present customs were already well established, including the carol services on Christmas Eve and Easter Sunday afternoon, and the special service at Thanksgiving. Potted plants were given to all the scholars at Easter. On all these occasions the little chapel was packed to the very doors. The parish hall had become hopelessly in-

adequate to accommodate the classes, but the good work was thought to compensate for the cramped quarters, and the kindergarten department was known as one of the finest in the Diocese.

The school has never again reached the numbers of that period. The highest enrollment during Mr. Alexander's ministry was two hundred and five in 1911. There was a great decrease by 1914, due to the separation from Trinity Parish, as some families preferred to remain with the mother church. The year 1920 brought a low-water mark, with only one hundred and twelve, but Rector Barbour took a keen interest in the children and built up the list to almost two hundred in 1923. In the next decade the school owed much to the efforts of Miss Ruth Johnson as director of religious education, and to Sister Mary Constance of the Community of Saint Mary. For some time scholars were brought by bus from the Newington Home for Crippled Children. In 1930 the enrollment dropped sharply to less than one hundred, largely because of the severe economic depression, which caused many removals from the district. With the coming of better times, it rose to one hundred and fifty in 1936.

During the past year the roll has been revised, with the intention of retaining only the regular attendants. The present enrollment is about one hundred and the attendance occasionally reaches about eighty per cent, which is higher than average. The children's Eucharist, observed every second Sunday of the month, is becoming more and more effective in closing the frequent and deplorable lapses between Church School class and actual attendance at church services. Corporate Communion for the children and youth is celebrated every third Sunday of the month at eight o'clock, with a communion breakfast in the lower parish hall. Since services are regularly celebrated at the summer camp, there is never any "vacation" from religious obligations.

The course is based upon the Christian Nurture Series, and instruction by the Rector during matins, with special catechetical teaching for the confirmation class. The senior department specializes in general history of the Church and the history of the Episcopal Church in the United States. During the last two

years many scholars and some of the teachers have made Sunday afternoon pilgrimages to the Glebe House in Woodbury, where Samuel Seabury was elected first bishop of the Episcopal Church in the United States in 1783. The teachers have attended the fall sessions of the Church School Teachers' Institute of the Hartford Archdeaconry, at Christ Church Cathedral and the Church of the Good Shepherd.

Closely associated with the school has been the summer camp, on the Farmington River not far from North Bloomfield, in the extreme western part of the town of Windsor, about fourteen miles from the church. Rector Paul Barbour began it as a Boy Scout camp in the summer of 1920. Under Rector Nason it has been kept open generally for five weeks, three for the boys and two for the girls. Its first name, "Mary Ann," was derived from Father Barbour's Ford car, which used to carry legendary numbers to and from North Bloomfield. Its present name, "Camp Hemlock," was suggested by the fine grove of tall evergreens on the bluff where it stands overlooking a wide stretch of the river. The first camp house was contrived by Father Barbour from the huge doors of the old barn at the Barbour place on Farmington Avenue. Two years ago it was replaced by a large, heavy tent on a wooden platform, and tents furnished with cots are used for sleeping quarters. The camp is supported partly by a small weekly charge for board and partly by gifts from the parishioners, who for years have donated money, furnishings, provisions and boats. The site has been used by permission of the American Sumatra Tobacco Company, which has large plantations nearby. At present the Rector and many parishioners desire to secure a more permanent site by purchasing a well-watered farm near Hartford, to be used not only for a camp but also for retreats and other religious purposes.

Since the parish does not acknowledge "vacations" from the uses of religion, the Holy Eucharist is celebrated every morning at camp, and evensong is held just before bedtime. There has always been an outdoor chapel among the hemlocks, with a rustic altar supported by posts of white birch, with a birch cross and a blue dossal. A small shrine of the Virgin is hung upon a nearby tree, before which a vigil light throbs continually in a blue cup.

VIII

PAROCHIAL ORGANIZATIONS

Like the first great church historian, Eusebius, whoever would write an account of the parochial associations of Grace Church (or almost any church), must venture into an almost uncharted sea. There are very few surviving records, (*See below*) and only scanty references in the minutes of the Prudential Committee and the Vestry. Earnest efforts have brought to light a few notebooks which have survived the lapse of years. This portion of our history must therefore be somewhat disappointing to those who would relive in detail the bygone social life of the parish.

As in most parishes, the women's societies always have been a strong sustaining influence. One of these, prominently mentioned especially in the 1890's, was the King's Daughters, who used to give "socials" and entertain visitors from Trinity Church, particularly the Vestry. The minutes and other sources mention also the Woman's Industrial Society, which flourished in chapel days and received extensive notice in the Trinity Parish Year Book of 1906. In many respects this was a fore-runner of the Saint Martha's guild, as it gave suppers and bazaars, sometimes with the help of the Girls' Friendly Society. The members also did a large amount of sewing for the parish and for social service work. These two societies were so important that by invitation they sent delegates to the meetings of the Prudential Committee in 1898.

These traditions of service have been carried on by the Saint Martha's Guild, whose records for the last fifteen years give a clear view of its manifold activities for the parish's welfare. The Guild has accomplished a vast amount of sewing and other work for the services of the sanctuary, even making many vestments. The members have served luncheons for meetings of the Archdeaconry and other special occasions, conducted parish

suppers and bazaars, given May breakfasts, raised money for the coal fund, packed missionary boxes in Lent, and made pledges for the Woman's Auxiliary and special offerings at Christmas, Easter and Whitsuntide. The breakfasts at corporate communions are always superintended by a member of the Guild. In the fall of 1938 the members donated folding chairs for use in the parish house. The Woman's Auxiliary, including the United Thank Offering, is now organized virtually as a part of the Saint Martha's Guild, which at present is increasing in membership.

The parish has always enjoyed the services of an altar society. In chapel days this was commonly known as the "Chancel Guild" and is mentioned in the minutes of the Prudential Committee. In later times it has been called the Altar Guild of Saint Hilda and naturally has included some members of the Saint Martha's Guild, as well as the Choir Mother. In 1934 the membership rose as high as twenty-two, and the well-kept records show that they took charge of all altar work, vestments, altar linen and embroidery and provided funds for candles and incense. The members have offered many gifts for use at the altar, together with several beautiful mass vestments. It has been the custom of this guild to hold a special annual service on November 18, Saint Hilda's Day.

Until recent times one of the most active and efficient parish organizations was the Girls' Friendly Society, which used to hold weekly meetings, except in midsummer. The minutes reveal activities almost too numerous to mention, and touching nearly every part of the parish life. In 1911 the society was praised as the "main support" of the choir. The members made purificators and other furnishings for the altar, helped the Woman's Industrial Society with its suppers and bazaars, gave entertainments to raise money for various parish expenses, held sewing, cooking and embroidery classes, aided preparations for Christmas festivities, assisted the priest with his correspondence, packed mission boxes, and had dancing and bowling classes and illustrated lectures. The group used to attend special Lenten services at Christ Church and had monthly corporate communion at the early service. This society was organized on January 26,

1909, had twenty-four members and four associates in 1910, and was flourishing as late as 1933. In later years it has become known as the Saint Mary's Guild, with an association of candidates known as the Saint Gabriel's Guild. During the 1920's the parish had also a troop of Girl Scouts.

Since chapel days the parish has fostered various societies for the boys and the men, which unfortunately have left even more scant records than those of the women and girls. There were such clubs as far back as the 1890's, and we have records of a club for boys and young men, called the "Burnam Athletic Association," organized in 1891. It had about thirty-five or forty members and held meetings for singing and athletics, including basketball, which at that time was just coming into popularity. The members also cared for a reading room and gave at least one field day. About the time when the Girls' Friendly Society was organized in 1909, there was a boys' society called the "White Club," which used to co-operate with the girls in giving social meetings for the young people of the parish. In the early years of the present century there was also a dramatic club, the "Delta Sigma," which met in the parish hall and apparently included both boys and girls. A similar, more recent organization was the Tapawingo Club, which flourished in the early 1930's and is now extinct.

Until about 1924 there was a parish chapter of the Brotherhood of Saint Andrew, for the young men and older boys. At about the same period there was a Boy Scout troop, known as Troop 44, for which the summer camp originally was established. The tradition of boys' clubs is now carried on by the clubs for older and younger boys, Saint Stephen's and Saint Christopher's. The younger men and boys find their principal service, however, in the Saint Vincent's Acolytes' Guild, which holds no formal meetings. The members attend acolytes' festivals at other parishes in the diocese, especially Christ Church in New Haven and Trinity Church, Waterbury.

The parish has had several men's clubs, which are repeatedly mentioned in the minutes of the Prudential Committee and the Vestry, generally in connection with repairs to the church and

the parish house. When the addition to the parish hall was made in 1908-1909, the men and boys contributed labor, for which the Prudential Committee thanked them, especially for making the extensive excavation for the basement. Evidently there was a men's society at that period. A flourishing men's club is noticed in the parish directories of 1924 and 1926, but is not mentioned in the year book of 1933. In recent years a revived men's club has aided in the painting, redecorating and repair of the buildings, and some of the members have assisted the Saint Martha's Guild by volunteering as waiters at the parish suppers.

At present the social organizations are not as active as formerly, due to the general decline of such societies in modern church life caused by the rise of other interests. The tendency is rather to center parish life about the services of the church in place of many strictly social activities. There is a growing sentiment for such organizations as the Guild of All Souls and the Confraternity of the Blessed Sacrament, which formerly flourished and in which the moving spirit was the late Mr. Thomas Maxwell Hibbert. The groups which now contribute most to the parish life are not "social but ministrant," such as the Saint Martha's Guild and the Choir, whose services are one of the brightest and most truly devotional features of our parish life.



IX

THE MINISTRY OF MUSIC

The parish has had some provision for music practically since its origin as a mission chapel. A few of the older surviving members can recall that there was a volunteer choir as long ago as the 1870's. Unfortunately there are no written records of the church music until after the beginning of the Prudential Committee minutes in 1890, and even then the references are very

scattered and brief. Although music always has been a vital element in the church's life, yet it is startling to discover that the minutes previous to the creation of the parish, in 1912, contain only about twenty-five allusions to the subject! Apparently the choir was taken for granted and its affairs left in the hands of the organists and their volunteer assistants, whose efforts undoubtedly deserved far more praise than they ever received.

The first official mention of the choir occurs in the records of 1890, when the Prudential Committee paid a small bill for Christmas music, and gave the organist a present. In the following years there are several references to special appropriations for music, in 1897 the tiny sum of two dollars being raised by contributions. In 1898 the choir, and especially the "leader" and organist, were thanked for faithful attendance and good work during the past season. A notice of this rather rare appreciation was inserted in the parish paper, the "Church Chronicle." In 1901 the organist alone was tendered a vote of thanks by the Prudential Committee, for his faithful services.

For many years the organ was an old-fashioned melodeon or "parlor organ," and stood on the north side of the chancel, about where the choir now sits. Old photographs show it as a rather tall instrument with a top resembling a Victorian sideboard or "what-not." In 1903 the members began agitating for a new organ, and a special committee was appointed to solicit funds. Toward the end of that year they had raised over one hundred dollars and were empowered to buy the organ. In February, 1904, the organ fund amounted to about three hundred and fifty dollars, and the old instrument soon was ordered to be sold for ten dollars for the benefit of the fund.

The Prudential Committee apparently felt so happy over the new organ that in December, 1905, they established the organist's salary at the prodigal sum of twenty dollars a year. In 1907 and 1908 this was raised to fifty dollars. In the meantime the Prudential Committee took a long stride forward by installing an electric organ-blower. This event was celebrated by an entertainment for all present and former members of the choir, "some time after Easter." A quaint touch appears in the minutes of

June, 1908, when the Committee solemnly decided to pay the organist's carfare.

As the chapel began to feel an urge toward parish rights, the members began to devote more attention to the music. In 1909 a special committee on music was appointed, and the organist's salary was again increased, to ninety-six dollars a year. In the following year, according to a suggestion by Mr. Alexander, the Prudential Committee voted to have the choir seats made "more comfortable." Three years later the organist was granted one hundred and twenty dollars a year and the Vestry gave the choir a vote of thanks. In the minutes of 1915 we find still another expression of appreciation of the work done by the choir and the choirmaster. In 1917 the choir was allowed not more than six dollars for an Easter breakfast, a custom which might well be revived.

In 1918 the parish entered upon a definite policy of trying to improve the musical service. Many were becoming dissatisfied with the old organ, which had performed for fifteen years, and a committee was instructed to look into the matter of a new one. In May, 1919, while the question was still under consideration, the Vestry appointed the present organist, Mr. H. Lester Marsh. Early in 1922 came the appointment of an organ fund committee, and at the close of that year the parish entered into the contract for the new organ. In February, 1923, the fund had swelled to two thousand dollars, and in May the organ (which is still in use) was installed, this being the last important event in the rectorship of the Reverend Paul H. Barbour.

The ministry of music is still under the direction of Mr. H. Lester Marsh, who supervises both the Junior and the Senior Choir. The Junior Choir is composed of members of the Church school and leads the singing at matins and at the children's Eucharists. The members all wear blue cloaks and the girls have also black caps. The true value of this choir is that it gives the Church School an opportunity actually to bear a part in the services. It is the best answer to the often repeated charge that young people slip away from church because they have really nothing to do with the services.

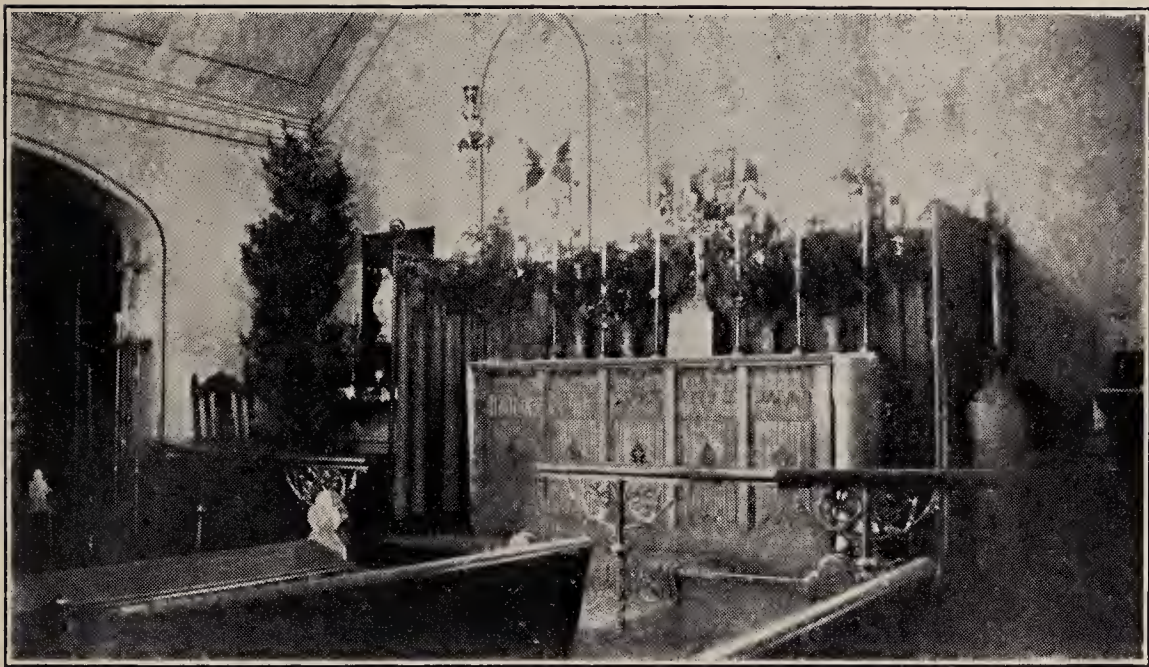
The Senior Choir leads worship at all High Masses, except during the midsummer months. They sing the classic masses of Merbecke, Gounod, Schubert, Haydn, von Weber and Bach, and occasionally the Plainsong Mass in which the congregation easily joins. Hymns are always chosen for their fitness to the season of the church year, and the whole ministry of music is in accord with the sound tendency of the modern liturgical movement, by leading the congregation to *assist* at mass. It is therefore not wonderful that visiting clergy and laymen notice how, more than in most parishes, the congregation of Grace Church actually makes all the responses and really sings the Creed and the Gloria. The parish is beginning to realize the value of a principle for which some Christian liturgists and musicians have striven for many years — the restoration of worship to the people, in their own mother tongue. Only in this way can they actually live the Christian year in all its beauty of holiness.



X

THE RECORDS OF GRACE CHURCH

Although it has always been a small parish, and for more than forty years was only a chapel, Grace Church has a complete and well kept set of its important records. The most valuable of the permanent records are the two volumes of the Parish Register, which always have been scrupulously kept by the ministers in charge and the rectors. The first volume, dating from 1863 to 1898, contains a list of families connected with the chapel (1864-97), with notes respecting removals; baptisms (1864-98); confirmations (1864-97); marriages (1874-97) burials (1863-97); communicants (1864-97); a record of offerings; and a most useful index. The volume contains entries for 494 baptisms, 277 confirmations, 359 communicants, 84 marriages and 189 burials. It has been described as an unusually fine example



HIGH ALTAR AT CHRISTMAS



CRECHE AT CHRISTMAS

of a parish register. In the spring of 1938 it was deposited in the State Library at Hartford, in return for a beautifully bound photostat copy for the parish's constant use. The second volume of the Parish Register, dating from 1898, is still in use and is kept by the present Rector, the Reverend Frederick F. H. Nason. It contains the records of baptisms, confirmations, marriages and burials.

Of lesser value but indispensable to the historian are the minutes of the Prudential Committee and of the parish and Vestry meetings. The Prudential Committee is known to have existed as early as 1873, but no minutes of its proceedings have been found previous to 1890, and it is believed that none were kept, as the meetings were rather informal. There are three volumes of minutes and other records of the Prudential Committee. The first, running from 1890 to 1894, was kindly given to the parish by Mr. James Monks, a former secretary of the Committee. It is a small, thin notebook containing brief records of meetings. The other two volumes were found in the church, and extend from 1896 to 1904 and from 1904 to 1912, respectively. For the most part they are in beautiful, clear handwriting and are much more detailed than the first volume. These three volumes also have been deposited at the State Library, in return for photostat copies. With the first volume is bound a small notebook containing a list of subscriptions for the Rectory, dated 1892, which was given to the parish by Mr. Walter Elmer, the present Treasurer.

The minutes of the Vestry and annual parish meetings up to 1938, filling two large volumes, have been deposited at the State Library, the parish receiving a photostat copy in one volume. The first original volume, covering the period from 1912 to 1920, contains the original petition for a parish, and the official recognition signed by the Right Reverend Chauncey B. Brewster, Bishop of Connecticut. A third volume is now being begun by the Parish Clerk, Mr. Lewis N. Bowers. These volumes all contain not only the records of parish and Vestry meetings, but also annual financial statements and a considerable amount of miscellaneous historical information, including some reports of various societies.

One of the most valuable sets of records is the three volumes of the Record of Services, carefully kept from 1920 to the present time. These records are not canonically required, but Grace Church has kept them longer than many other parishes. They include the date, time and character of each service, the officiating clergyman and the number of persons attending. These books show a constantly increasing number of services, particularly celebrations of the Holy Communion on week-days and festivals, and a growing number of attendants at Communion.

Unfortunately, the records of parish societies are very incomplete, as they are in most churches. In many instances the officers have moved from the parish, others have died, and even some of the recent records have been mislaid or lost because of the usual feeling that they are not important enough to save. Most of the meager information about the many social organizations must be obtained from the minutes of the Prudential Committee and the Vestry meetings, and from the reports to the Diocese and the directories and parish year books.

The existing records of the Church School, consisting mostly of attendance reports, are contained in four notebooks dating back only as far as 1923. The records of the faithful Saint Martha's Guild are in two volumes, from 1924 to 1935. There are also two record books of the Girls' Friendly Society, 1909 to 1912; one of the Grace Church Chapter of Saint Agnes, 1914 to 1929; one typewritten-volume of the Altar Guild of Saint Hilda, 1930 to 1934; one of the Saint Vincent's Acolytes' Guild, 1929 to 1932; a notebook with a few records of the Burnam Athletic Association, 1891; and a large book containing scattered minutes of the Tapawingo Social Club and a Supper Club. It is hoped that other records of parochial societies will come to light, as the lack of them is a serious hindrance to writing an adequate history.

From time to time Grace Church has published accounts of its history and work. Paper-covered directories were issued in 1924 and 1926, containing notices of parish officers, services, the Church School, the choirs and societies, notes on the Churchman's duties, lists of members with their addresses, and brief

historical sketches written by the Reverend Paul H. Barbour, the second rector. In 1933 the parish published a year book containing similar information, an extended historical sketch, and a valuable essay, "The Call of the Catholic Revival," by the Right Reverend Benjamin F. P. Ivins, D.D., then Bishop Coadjutor of Milwaukee.

For the parish's history down to 1913, an indispensable source is found in the Vestry and annual meeting minutes of Trinity Parish. They begin with the organization of that parish in 1859. The references to Grace Chapel are contained in the first two volumes, and start with the appointment of the committee to build the chapel, February 20, 1868. Without these records, this history could not have been written. Another important source of information, concerning the later years as a chapel, is the Year Book of Trinity Parish, published in 1906. This little book, now rather scarce, contains historical notes on the parish and the chapel, brief biographical sketches of the clergy, and a full account of the chapel's life at that date, including the Sunday School and the societies.

In composing this account the author compiled a sheaf of notes, comprising newspaper notices of the consecration of Grace Chapel, 1868; references in the minutes of Trinity Parish, 1868 to 1913; passages in the Trinity Parish Year Book of 1906; notes from the Journals of the Annual Conventions of the Diocese of Connecticut, 1865 to 1870 and 1912; deeds relating to the land and buildings, transcribed from the Hartford Town Records, at the Town Clerk's office in the Municipal Building. Three type-written copies of these records have been made — one for the author, one for the Parish Clerk and one for the State Library.



XI

GRACE CHURCH IN THE COMMUNITY

Grace Church originally was a Sunday School and a mission in a suburban neighborhood which was only beginning to feel the transforming touch of the city. From the records and from the

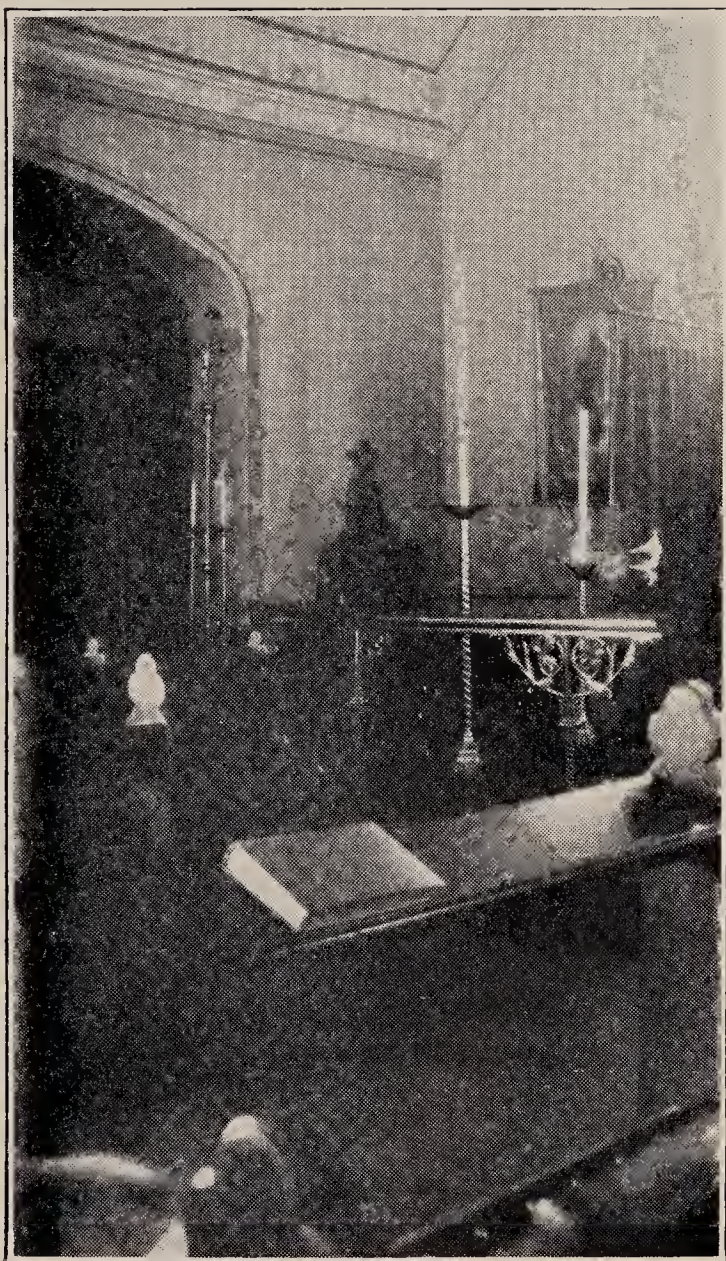
recollection of "old-timers," it would appear that in those days Parkville was one community and Hartford was practically another in many respects. The mission and the later chapel were a sort of "community church" for a great area embracing all the present Parkville district and the southern part of West Hartford as far south as Elmwood.

For about twenty years Grace Chapel was the only house of worship in Parkville, until the Roman Catholic Church of Our Lady of Sorrows was established as a mission of Saint Joseph's Cathedral in 1887. The chapel was indeed a neighborhood church attended by a group of families including some who still worship there regularly. Many other families, still living in Hartford and surrounding towns but now worshipping in other Episcopal churches, yet maintain an interest in the church's life and welfare. Some of their members have aided in the preparation of this sketch, by their reminiscences or by giving to the author old records in their possession. These courtesies are acknowledged in the preface to this volume.

The list of old families and other vital records in the first volume of the Parish Register are a treasure to the local historian and the genealogist. With other valuable records it has been deposited in the State Library, in care of the State Examiner of Public Records, and a photostat copy has been given to the parish for use in replying to requests for dates of birth, baptism, marriage or burial. It covers the period from 1863 to 1898, and shows that from the first the parish was by no means exclusively Anglo-Saxon, as were so many Episcopal churches at that period. A considerable proportion of the congregation was of German origin, and for many years services were held in German. There was a liberal percentage of Scottish families, now and then a French one, and in the latter part of that period Scandinavian names began to appear. There were also several families bearing unmistakably Irish names, being Episcopalians from the north of Ireland. Here and there occurs a name with the designation "colored," but now there are no Negro parishioners. In recent times the parish has become even more diversified in nationality by the coming of Armenian, Welsh, English, Belgian



AT
EASTER





OUTDOOR ALTAR
AND SHRINE



CAMP
HEMLOCK

and more French and Scandinavian families. It is a veritable league of nations, catholic socially as well as in doctrine and ritual.

Grace Church has been absorbed into the life of a modern city. Yet some of the old family names linger to recall the days when Parkville was a half-rural suburb and the chapel was surrounded by a wooden fence and approached by a plank walk. As with many Episcopal churches in country towns, vines still shade the windows in summer and in autumn tint them with richer colors. Even the three sentinel hemlocks suggest a wayside church in some remote hamlet.

To the artist's eye, which sees only essentials, the church is still a rural chapel with half modern additions, the whole giving the impression of a tiny parish church in some old country, which has "just grewed" from generation to generation. In fact, the older portion, back from the belfry, is the second oldest Episcopal house of worship in Hartford still in use, Christ Church Cathedral being the most ancient. The rambling character of the buildings is the result of several additions over about half a century, and is distinctive among the churches of Hartford.

Although the tide of urbanism has tended to sweep away the ancient, neighborhood qualities of the parish, Grace Church during the past fifteen or twenty years has endeavored to establish a new and not less valuable ministry among the Episcopal parishes of the vicinity. While the Church School has remained largely a neighborhood institution, the adult congregation, with its core of faithful old families, has become a general parish attracting persons of Catholic churchmanship from all over the city and from several nearby towns.

Its type of service and devotions interests also many transients and strangers, so that the church has even been described as a sort of "cathedral parish." Although it maintains societies for the children and young people, and furnishes a summer camp, it does not pretend to be an "institutional" or social-service parish. It would rather be a center of devotion to certain definite teachings of the Holy, Catholic and Apostolic Faith, particularly the Incarnation as manifested in the perpetual memorial of the Holy Communion.

In a time when the Christian Faith appears to some to be in danger of a drastic reduction to pure humanism, the existence of such a parish gives to many persons the type of church life which they desire and which they believe should be emphasized. The parish therefore cultivates corporate worship and corporate Holy Communion.

To these ends the whole life of the church is directed, and the services are purposely conducted so that the people may conform to the sound principle of worship which is now reviving throughout Christendom: that the congregation should not merely *attend* worship but *assist* at worship in their own language. The organist conducts the music so that the choir leads the congregational singing instead of merely giving a "sacred concert" for the congregation, and this practice has been the subject of much favorable comment. The daily service of young men and boys at the altar and the organization of a junior choir are intended to counteract the too prevalent idea that Sunday School and church are merely nominal duties accepted passively and perfunctorily for one hour a week.

Preaching and instruction are intended to be not reviews of popular books or lectures on current events, but discourses definitely emphasizing fundamental and essential doctrines of the Christian religion. The Church as an institution is considered and *believed* to be the continuous historical expression of Christ as the Author and Finisher of our Faith. The members no doubt would feel satisfied that the church had taken its place in the community if the historian could say of it what a devout poetess felt at a general communion, such as the parish frequently celebrates:

I saw the throng, so deeply separate,
Fed at one only board —
The devout people, moved, intent, elate,
And the devoted Lord.

CHRONOLOGY

- 1859—Organization of Trinity Parish, the mother church.
1861—Rev. Pelham Williams, first Rector, Trinity Parish.
1863—First entry in Parish Register, Baker Road mission.
1865—First report on "Trinity Mission," Rev. Francis Goodwin.
1868—Chapel erected, consecrated November 11th.
1873—First Prudential Committee appointed.
1878—Ordination of Rev. John H. Barbour as priest.
1887—Lot for parish hall given by Rev. Francis Goodwin.
1889—Resignation of Rev. John H. Barbour.
1892—Lot for Rectory bought, subscription begun.
1894—Rectory completed.
1898—Second volume of Parish Register opened.
1906—Trinity Parish Year Book, extensive notes on chapel.
1908-1909—Enlargement of church and parish hall.
1909—Largest enrollment of Church School: 250.
1912—Petition for admission as a parish granted.
1913—Parish of Grace Church elected its first Rector.
1920—Election of second Rector, summer camp started.
1923—Election of third and present Rector, Rev. F. F. H. Nason.
1924, Easter—Blessed Sacrament perpetually reserved.
1926—First ten-day mission.
1928—Celebration of sixtieth anniversary of consecration.
1933—Tenth anniversary of present Rector.
1934—Church entirely redecorated, rood beam and other memorials installed.
1938—Celebrations, fifteenth anniversary of present Rector, seventieth of consecration.

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MEMORIALS AND THANK OFFERINGS

- Baptismal Font—In Memory of Mary Watkinson Barbour, 1884-1885.
- Tower Bell—In Memory of Ellen W. Watkinson, April 1, 1826-January 27, 1874.
- Sanctuary Window—In Memory of George F. Goodman, October 6, 1848-March 24, 1868.
- High Altar and Eucharistic Lights—In Memory of John Humphrey Barbour, Priest and Doctor, May 29, 1854-April 29, 1900.
- Altar Cross—In Memory of Nathaniel W. and Emily Vandergrift.
- Missal Stand—In Memory of Marie Elizabeth Miller, 1862-1917.
- Pair of silver Chalices, Paten, and a silver and crystal Cruet—Given by the Reverend Francis Goodwin in June, 1894.
- Silver Paten—In Memory of Francis Margaret Hall, 1897-1918—Presented by the Girls' Friendly Society, 1922.
- Silver Bread Box—Given as a thank offering by the Reverend Paul Humphrey Barbour, May, 1923.
- Pair of brass three-branched Candlesticks—In Memory of Hiram Wells Elmer, 1835-1920.
- Pair of Candlesticks—In Memory of Mary Bailey Barbour, 1888-1914.
- Set of Alms Basins—Given by Horace Grant.
- Pipe Organ—Installed in May, 1923. Given by members and friends of the Parish.
- Gradine on the Lady Altar—Made by the late Bishop William Walter Webb of Milwaukee when a student at Trinity College.
- Lectern Bible—Given by the Reverend John T. Huntington, D.D.

* * * * *

The following memorials and offerings have been given during the rectorship of the Reverend Frederick F. H. Nason:

Set of six Office Lights—In Memory of the departed members of the Ray family, by the Rays.

Silver Lavabo Bowl and a pair of Torches—In Memory of Howard Fothergill, 1908-1923.

Oak Tabernacle—In Memory of Emma Irene Abbe, 1856-1923, by her husband.

Silver gilt Ciborium—In Memory of Mary Slack Morton, 1852-1919. Given by Nina Morton.

Paschal Candlestick—In Memory of William S. Morton, 1854-1922. Given by Nina Morton.

Pair of Acolyte Candlesticks—Given by Lena Kalber, in memory of her father and mother.

Processional Crucifix—Given by Mrs. Stephen Dix Adams in memory of her father, Gottfried Sauberli, 1856-1915, and her mother, Ella A. Sauberli, 1855-1916.

Pair of brass Processional Torches—Given by Mrs. Stephen Dix Adams in memory of her son, Stephen Gottfried Adams, 1914-1925.

Holy Water Vase with Sprinkler—Given by Mrs. Stephen Dix Adams in memory of her husband, Stephen Dix Adams, 1875-1935.

Sacring Bell—In Memory of Stephen G. Adams. Given by the Church School.

Sanctuary Lamp—Given by Mrs. Sarah Wilson in memory of her daughter, Sylvia Wilson Scoville.

Pair of Cruets—Given by Mrs. George W. Smith as a thank offering for the recovery of her son, George.

Preaching Crucifix and a brass Censer, as a thank offering.

Set of Hearse Candlesticks—In Memory of Daniel O. Abbe, 1855-1925.

Lace for Fairlinen and Credence Cloth—Given by Mrs. George Nichols.

Golden jewelled Monstrance and a gold Censer—Given by Henry Starkel in memory of his wife, Anna Hoffer Starkel, 1855-1926.

Altar Crucifix—Given by Mr. Starkel in memory of his daughter, Lillian, 1892-1901.

Six Candlesticks—Given by George A. Wellman, Miss Ruth Johnson and Mrs. Frederick Higginson.

Pair of seven-branch Candlesticks—Given by George A. Wellman.

Humeral Veil—Given by Stanley Waterman.

Statue of Our Lady of Grace—Given by William Henry McCormick.

Pair of large Candlesticks and Stations of the Cross—Given by Henry Johnson.

Sanctus Bell at the High Altar—Given by the Guild of All Souls.

An American Missal—Given by his family in memory of Charles Stevenson.

A Missal—Given by Mr. and Mrs. K. Irving Weitzel in memory of their son, Karl Irving, Jr.

Italian cutwork Fairlinen—Given by Mrs. Edward Ray.

Oak Missal Stand—Made and given by Edward Makay Ray.

Purple Cope—Given by Mrs. Isaac Russell, Miss Louise Peck, Miss Jackson and Deaconess Trask.

Six Office Candlesticks for the Lady Altar, and Rood Shrine Lamp—Given by Mrs. Anton in memory of her husband, Clarence Anton, 1880-1935.

Six Torches—Given by Miss Emily Hamilton in memory of her mother, Emily Hamilton, 1855-1932.

Shrine of Our Lady—Given by Dr. William W. Wright in memory of his mother, Eliza Witter Wright, 1865-1933.

Rood Screen, Pulpit and Lanterns—In Memory of Henry Starkel, 1851-1928, as provided in his will.

Antique Ivory Plaque of the Baptism of Our Lord—Given as a thank offering by Walter Dawley.

Rood Candlesticks—Given by Mrs. William Hodges Mann.

Gold Censer—Given by Lemuel Bartlett Fowler as a thank offering.

Sacristy Bell—Given by Mr. and Mrs. Charles Schmid, as a thank offering for the recovery of their child, Leonard.

Vestment Case in the Sacristy—Given by Cadman Greaves as a thank offering.

Polychrome Processional Crucifix—Given by Mrs. Walter Fowler in memory of her father, Samuel McBride, 1841-1930, and his wife Ellen, 1842-1935.

Pair of Cruets—Given by George W. Smith, Jr., in memory of his mother, Helen Grace Smith, 1889-1926.

Silver Corpus for the High Altar Cross—Given by Mrs. William Porter.

Belgian Triptych for the Lady Altar—Given by Miss Josephine Kimball.

Credence Table for the High Altar—Given by William Ray.

Credence Table at the Lady Altar—Given by Harry Frank Marsh.

Antique Venetian Lamp—Given by Miss Martha Stevens.

Laces and Linens—Given by Miss Martha Stevens.

Fairlinen for the High Altar, Linen Girdle and Albs—Given by Mrs. William Hodges Mann.

Mural of St. Michael the Archangel, painted by Doctor William W. Wright in memory of Thomas Maxwell Hibbert, 1887-1931.

Creche—Given by Miss Ruth Johnson and the Girls' Friendly Society.

Tenebrae Hearse—Made and given by K. Irving Weitzel.

Antique French Statuettes of St. Joseph and the Holy Child and the Mater Dolorosa—Given by Mrs. W. E. Broadwell in memory of her brother, Adelbert McGinnis, Priest, 1867-1937.

Pair of Italian wrought-iron Candle Stands for the Shrine of Our Lady—Given by Miss Adelma Grenier.

Holy Water Font for Sacristy—Given by Morgan C. Odman.

Gold Mass Vestments and Gold Riddle Curtain—Given by Morgan C. Odman in memory of John Stockton Littell, Priest and Doctor.

Red Cope and Mass Vestments, Purple Mass Vestments, Green Cope and Mass Vestments, made by the St. Hilda's Guild. Birthday Offerings.

Requiem Mass Set—Made by the St. Hilda's Guild from the offerings on All Soul's Day, 1930.

White Festal Mass Set—Made and given by the St. Hilda's Guild.

Rose Mass Vestments, White Mass Vestments, Purple Frontal for the High Altar, Gold and Blue Frontal for the Lady Altar—Made by the St. Martha's Guild, cost of material from the birthday offerings.

Purple velvet funeral Pall—Given to Rector by John J. Ahern and given by Rector to the parish.

